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82 A YEAR.

All articles original unless otherwise designated.

Ad Ministrum.*

TRANSLATED FOR "THE AMERICAN SPIRITUALIST," FROM HORACE. BY FREDERIC R. MARVIN.

> The Persian garlands please me not, Nor chaplets tied with linden-rind: Then ask no more where dwells the rose, In wreaths around the head to bind.

> Add nought to simple myrtle leaves; No roses in the hair entwine: The myrtle crown becomes thee well, And suits me quaffing 'neath the vine.

* Horace had probably invited some of his friends to supper, and his slave was making an extraordinary preparation for the entertainment.—Sanadon.

The ancients used to crown their heads with myrtle in their feasts, not only because it was sacred to Venus, but they thought it dispelled the vapors of their wine.—Lamb.

Make Beautiful the Gardens of Your Souls.

BY MRS. EMMA SCARR LEDSHAM.

Work in your soul-gardens, make of them Edens, Where God's pure angels with pleasure may rove, Fill them with treasures from Nature's abundance, Sunshine, and sweetness, and music, and love. Flow'rets of every dye, let them make glad the eye, While their rich fragrance the atmosphere fills; Let the bright birds of song, flitting the groves among, Spell-bind the ear with their exquisite trills.

Let aspirations grand fountains upspringing, Toss their light spray in the face of the sky; Let meek humility's rivulets warble Unto their pebbles the peace lullaby. And when the work is done, call unto every one,-"Friends if thou wilt to my garden repair, Not for my use alone do I its treasures own, Welcome are all in its fullness to share."

A Review of the Orthodox Reasons for the Necessity of Endless Punishment.

BY HUDSON TUTTLE.

It is not a severe task to analyse and reduce to their simplest elements the reasons assigned by theologians for the necessity and even mercy of endless punishment. The presentation in its true form to the reasoning mind will not need refutation, for in the bare statement we lose the surroundings, the scaffolding which produced such distortions of reason, such prostitutions of truth. "The transgression of Adam entailed sin on his posterity for all time, because he had defied the Infinite Being." If an infinite sin is to be punished at all it must receive an infinite punishment. Man being finite must suffer for infinite time — infinite time | pose. taking the place of infinite capabilities of suffering. This is logical, granting the data, but the premises are all assumed and have not even a shadow of proof. The very existence of Adam is a myth.

The second explanation is that God forsaw that the wicked, if allowed to live forever on earth, would on forever in sin, hence casts them into hell, not only decrees of God." This an outgrowth of fatalism. punishing them for the sins they have committed, but | Christ cannot save those whom God has not elected.

lowed to remain.

It would appear very inconsistent for a magistrate to send all those who would probably commit crime to the penitentiary before they had actually violated the laws; but such is the consistency of this theory. Man is so utterly depraved he does not need a trial does not save a single soul. All that can be hoped is even; he is such a bad job generally, that his maker, that the elect will learn of their election. in utter disgust, condemns him beforehand. Not satisfied with this, another theory is, that when man begins sinning he goes straght on to greater and greater evil. In this place the theologian admits progress. a poor sinner gets to hell, he can progress infinitley in from cruelty, it reveals the infinite love, goodness and sion. evil. Like an insect circling in molten pitch, he gets | benevolent kindness of God. He has condemned deeper and deeper in the entangling fluid. If condemned at first to slight punishment, he soon renders a few elected ones, only by dying himself on the cross. it infinite.

the guerdon knot, and boldly declare that God damns mob, for the salvation of those who by disobedience because it is his own sovereign pleasure. God is infinite, he is beyond control and will do as he pleases. Certainly the Christian God would do as represented; but do not charge such demonism to the Omnipotent wrath, to fulfill the conditions of a logical quibble, and

Soul of Nature. He who trembles in the pulses of reveal their election to the elect, one cannot but think light and heat, who breaths divine breath into solar the plan was equally unhappy as the original creation or breath and circling planet, who is the living breath of of the exceedingly temptable Adam! sentient and intelligent beings, who is represented by The third scheme is that of faith in the vicarious the intellect and conscience of man, has no need of ex- atonement. Though all are doomed, the death of hibiting power, to damn his works because of their im- | Christ vindicated the awful majesty of the law, apperfections. Your church god is a fetish, and your peased the wrath of God, and renders redemption theologism is as guilty of fetishism, which you so much possible. Any one who believes in this atonement, abhor, as the deluded African who falls humbly before placing his trust and reliance in it, will be saved. But a stone, a root, a stick, which he personifies as God. he must not look to himself, for good works avail The Bible, the book, is the grand fetish of Christen- nothing — only blind, unquestioning faith.

There is a grand element of justice in the universe. Then what becomes of this paltry, pettifogging scheme, by which we are punished for sins committed by mythic Adam? Where is the justice for punishing an individual for the faults of another? Where the justice of the inequality of that punishment? The good | The wretch, accepting baptism and believing, on the man dying impenitent is punished just the same as the gallows, steeped in time, callous to all feeling, a brutalthief and the murderer. In this barbarous method is | ized demon, is pardoned, and his spirit wings its way repeated that of the Old Saban Code wherein almost to the throne of God, while the noble man, who has every punishment was death. A Hebrew Moses, or a devoted his life to the good of mankind, but fails to re-North American Indian, fresh from a successful war- ceive this doctrine, is hurled into eternal perdition! path, might invent it—a just God, never.

The God of the universe descends not to the miserable makeshifts with which he is charged by ignorance

and credulity.

none, and the bigotry which receives such dogmas is sist on baptism as essential to salvation. Its premises beyond the reach of logic; but we may remark in | are the same as those previously mentioned, but it depassing, that endless punishment is unjust because it is | clares that Christ's sufferings give to the church power unequal. Whether we sin much or little, our punish- to save such as acknowledge her authority and receive ment is the same. There is no relation between the the dictum of her word; that is, the entire amount of sin and punishment. It is unjust because it punishes | Christ's atoning power is conferred on the church. us for another's fault and not our own.

"Original sin" is an immoral doctrine, for it teaches bitter lessons of injustice and revenge, and destroys the sense of moral accountability. In inflicting infinite punishment, God is not doing "as he would have others do unto him."

But here arises an objection based on scientific grounds. If hell is prepared for mortal torment, a physical body is required for the resurrected spirit; as bad as before, only that the priests claimed to repliteral fire cannot pain the spirit. Now as the amount of matter from which human bodies can be framed is limited, there is not enough to supply the demand of the tragedy of the crucifixion. Christ is supposed to the countless hosts of departed spirits.

"But everything is possible with God." Granted; and then let us dethrone reason and drink a stupifying opiate, and make thought a capital crime. This was the earliest form of Universalism, and was soon voted a heresy. It was too liberal to serve the demands of a growing priesthood. Souls in purgatory or hades were wanted to save as well as souls in this world. We shall see how they grasped the desires and fears of says, "The death of the just is the redemption of sinhumanity, and how they wrenched them to their pur-

The next theory I shall consider, is that the death of Christ did not of itself save the lost; it only provided the means whereby the individual may be forgiven. The condition of salvation is "a mysterious for they both have the same origin. conversion stirring the depths of the soul through an go | inspired faith in personal election by the unchanging | one drop of Christ's blood was sufficient to redeem the for the infinite sins they would have committed if al- God had doomed the whole human race. He elected cy to the church, to be a treasure whence indulgencies a part for heaven, but his decree being irrevocable, he could only save them by the voluntary sacrifice of Christ. Conversion and faith does not therefore save the individual. It is only a sign that he is to be saved. The extended preaching of the gospel by missionaries

Shrink with horror from a scheme which makes God an arbitrary tyrant, a despicable tyrant, a botch as an architect of creation. We are told by the stern | ble, and is at variance with reason and the instincts of and unrelenting expounders of this theory that so far man to irretrievable ruin, and that justly. He pardons What greater test of mercy and love can be asked God is always a God of love and mercy. However de-Weary of this turmoil, some honest souls have cut than the martyrdom of God, at the hands of a Jewish praved and hardened in sin a man may be, he will be have incurred his unmitigated hate? The elect can rejoice, but the damned have no right to complain.

If God died on the cross, simply to mitigate his own

Dreadful are the ultimate conclusions of this dogma. The nations before Christ, those that have since existed, but have never listened to the Gospel, the infant that dies unbaptized, are whiffed unrelentingly into eternal destruction. By close mathematical calculation, not one soul in a million can be saved.

This was the system of Pelagius, Arminius, Luther, and is now generally received by evangelical churches.

The next system was early taught by the fathers, was matured by the Romish Priesthood, is held by con-It is folly to present arguments. Reasoners need sistent Episcopalians, and a part of the Baptist sect in-Christ's death atoned entirely for original sin; it left every individual free to choose good or evil, and by living a pure and holy life he might gain heaven. But as soon as he committed the most trivial sin, he became irrevocably doomed, for as Christ's sacrifice only covered the original sin, this new transgression was unatoned and unatonable. As the perfect life prescribed was impossible to obtain, the condition of mankind was resent him, and their head to be God's vicegerent on earth, and empowered by celebrating mass to re'enact literally suffer at each exhibition, and thus constantly atone for the sins of believers.

> It was a prevalent belief of the Jews that death was an atonement for all sins, and the righteous by death could atone for the sins of others. The apostles easily magnified the sacrifice of so holy an one as they thought Jesus to be, into universal proportions. This is the identical explanation of Origen. The Talmud

The Christian world now reject as a heathen error, the doctrine that the blood of man can atone for sin, but they hold that the blood of Christ atones for the sins of the world. If one is an error, so is the other,

In the Decretals of Clement, vi., it is written, "as whole human race, the remaining quantity which was shed in the garden and on the cross, was left as a legawere to be drawn and administered by the Roman pontiffs." It is further held that saints and martyrs, by prayers, abstinence, voluntary suffering, penance, etc., do more good works than are necessary for their own salvation, and the balance is credited to the church. The church has therefore a vast fund from which to draw and can balance any crime at its own sovereign pleasure, fully assured that its action will be accepted in heaven. This system has a narrow basis in the Bihumanity. It is Pagan in its origin and in its conclu-

The system of the Universalists is quite cheering, after the terrible dreams of the preceding. Man is not a reprobate; he is only temporarily and partially lost. saved; this life is the only night. Death will free the spirit from all stain. As the earth-life is the realm of sin, in it all punishments are meted. The future is a realm of unalloyed joy. It is difficult to get the exact interpretation of the mission of Christ, but according

Concluded on last page.

AMERICAN SPIRITUALIST.

NORTH-WEST DEPARTMENT

JANESVILLE, WIS., SATURDAY, JULY 2, '69.

JOSEPH BAKER Local, EDITORS & AGENTS. J. O. BARRETT, * Traveling

ALL communications for this Department should be addressed "THE AMERICAN SPIRITUALISM, Junesville, Wis."

"Beers of the Ages."

For sale by J. O. BARRETT, Glen Beulah, Wis. Price, \$2.00. Postage 32 cents.

Machine Praying.

We know of a man of style, a would-be-high functionary in Spiritualism, who, presiding as president at a State convention, said to us, "We must have somebody to pray to-day; it will have a good effect upon the orthodox, and make us more popular! Bo prayers were ground out to his order, and every time he bowed his head and covered his eyes with his plump fat hand, so full of grace! He said amen—so his lips moved; and our soul responded, bah!

The other night, coming through a forest, we heard a reeling sot repeat the Lord's Prayer. There was heart in it after all, no hypocrisy like the other. Whiskey excited his organs of reverence, as with a certain loud exhorter, living down in Maine, who averred he enjoyed religion best after taking a glass of rum!

We believe in prayer, in the soul's uprising toward from above; we can endure the drunkard's prayer with "the great Apostle of American liberty." pitiful complacency, but from the prayers of spiritualistic hypocrites, we pray-'Good Lord deliver us!' *

For the Boston Investigator.

Dr. Franklin on Infidelity.

Mg. Editos:-The enclosed letter, purporting to be from Benjamin Franklin to Thomas Paine, cut from the Aurora of the Valley, and which the editor says should be in every family, is so completely at variance with the idea I had entertained of the man, that I was at first almost inclined to doubt its genuineness though coming over his own signature:

When Paine had finished his "Age of Reason," he sent the manuscript to Franklin, hoping to obtain his recomendation of the work. After carefully reading it, Franklin sent it back with the following letter, which is worthy of being written in letters of gold, and sent to every family in the land:

Dear Sir: I have read your manuscript with some attention. By the argument it contains against a particular Providence, though you allow a general Providence, you strike at the foundation of all religion. For without the belief of a Providence that takes cognizance of, guards, and guides, and may favor particular persons, there is no motive to worship a Deity, to fear its displeasure, or to pray for its protection. I will not enter into any discussion of your principles, though you seem to desire it. At present I shall only give you my opinion; and though your reasonings are subtle, and may prevail with some readers, you will not succeed so as to change the general sentiments of mankind on that subject; and the consequence of printing this piece will be a great deal of odium drawn upon yourself, mischief to you, and no benefit to others. He that spits against the wind spits in his own face. But were you to succeed, do you imagine that any good will be done by it? You yourself may find it easy to lead a virtuous life without the assistance afforded by religion; you, having a clear perception of the advantages of virtue and the disadvantages of vice, possessing a strength of resolution sufficient to enable you to resist common temptation. But think how great a portion of mankind consists of ignorant men and women, and of inexperienced, inconsiderate youth of both sexes, who have need of the motive of religion to restrain them from vice, support their virtue, and retain them in the practice of it till-it becomes habitual, which is the great point of its security, and perhaps you are indebted to this originally, that is your religious education, for the habits of virtue upon which you may now justly value yourself. You might easily display your excellent talents of reasoning upon a less hazarding subject, and thereby obtain a rank with our most distinguished authors. For among us it is not necessary, as among the Hottentots, that a youth to be raised into the company of men should prove his manhood by beating his mother. I would advise you, therefore, not to attempt unchaining the tiger, but to burn this piece before it is seen by any other person, whereby you will save yourself a great deal of regret and repentance.

If men are so wicked with religion, what would they be without it? I intend this letter itself as a proof of my friendship, and therefore add no profession to it, but suscribe simply, B. FRANKLIN.

Eds. Am. Spiritualist: The enclosed letter, purporting to be from Benjamin Franklin to Thomas Paine, without date or locality, can not, I think, fail to interest every intelligent reader who holds in due respect the memory of those great and good men.

sent to the Boston Investigator, by S. M. Seaver, of Williamstown, Vt., May 9, 1869, who seems, very reluctuatly, to admit its possible genuineness. How this oclesiastical fraud could pass through the Investigator plane? They are obviously the lingering vestiges of a gation was somewhat objectionable; but, having seen office, unnoticed and unobserved by Horace Seaver, great people once inhabiting and ruling this continent. and heard her, their prejudices were all removed.

the vigilant, the indubitable, is one of the many The causes of their low descent are traceable to the things past my comprehension. I quote: "When Paine had finished his 'Age of Heason,' he sent the manuscript to Franklin, hoping to obtain his recommendation of the work. After easefully reading it, Franklin sent it back with the following letter, which is worthy of being written in letters of gold, and sent to ! every family in the land."

Thus reads the introduction to the so-called Franklin letter. Now, it is a fact, that Benjamin Franklin died April 17, 1790. And, it is no less a fact that Numerous still, they are fighting now for very life. Thomas Paine finished the former part of the "Age of Reason January 27, (). S. 1794, about six hours previous to his arrest, in Paris. And, on his way to Luxembourg prison, he managed to leave the manuscript Never before did it beat so deep on the Indian quesof the work with Joel Barlow, an American poet. But to Benjamin Franklin he wat it not at all; for the very substantial reason, that he (Franklin) had been dead almost four years, at the date of its completion.

Now, which may we take for authority in this matter? the pure, high-minded author, patriot and statesman, or a nameless communication, bearing upon its face the marks of fraud and deception?

Please see the author's address to the citizens of the United States, and his preface to the second part of the "Age of Reason," which appeared in 1795. And also, "New American Cyclopedia," Vol. VII, page 704, and Vol. XII, page 666.

What now becomes of this splendid lie, which the editor of the Aurora says, "is worthy of being written in letters of gold, and sent to every family in the land?" Houseless, homeless bantling! Child many fathers! begotten by a church committee, under a pressure of pecuniary reward: clothed in the garb of the American Philosopher, and sent out into the a better life, in vocal prayer, too, when it is inspired highways and byways, to bear false witness against

> But, there is no use in talking; for rebuke slides from the conscience of a sacredotal as readily as water from the back of a duck.

> Yours, for honest dealing with the living and the dead. H. Armstrong.

SPARTA, Wis., June 20, 1869.

Extermination or Redemption—which?

Never could we conscientiously endorse the common idea, that the Indians are doomed to extermination, naturally with the buffalo and bear. There is certainly a cause so tending in the white man's marauding thirst for more territory; but we do not see it operating in other directions to this end, as others argue. True, the superior race rules the inferior, but how often the superior of to-day becomes the inferior to-morrow. There is an ascent as well as descent to all circles of life. Races decay, as do individuals, but rise again, if there is sufficient life left to form a necleus of new civilization harmonizing with the spirit of the age.

The ancient Jews were powerful as a nation; they shaped religion even down to the nineteenth century; culminating in luxury and sensuality, they fell and were scattered. The dominant Gentiles said, "Doomed to everlasting destruction;" but history falsifies the assertion; so far from being vagabonds in all the earth, they are gathering wealth everywhere and consequent influence, ultimately to be embodied, doubtless in a nationality in their own native Palestine, receiving a modified Mosaic system of Church and State.

When Rome was in her glory, it was likewise her hour of temptation and peril. Internal vices made her weak when the savage hordes of the North, whence we are mixed descendants, broke her power. Did she fall to rise no more? Roman prowess is the rising star of all that classic ground.

The serfs of Russia, once barbarians, are citizens now, educating for greatness. The slaves of Poland fought their masters.

The whites of America, still ascendant, are following in the footprints of their military predecessors, from poverty to industry, from industry to wealth, from wealth to luxury, from luxury to dissipation, from dis- Methodist Episcopal Church was again under discussion sipation to the vices of sensuality, from sensuality imbecility, from imbecility to slavery, and thence down to the lowest point in the arc of the circle, to rise again. Thus "round and round we run."

the negroes of the South ultimately rule the United | had spoken to her about them, and she said they were States! Emancipated from slavery, provoked to edu- just such as her mother and grandmother had worn, cation, already represented in the government, rapidly multiplying, slowly yet surely developing in military art for future revolutions, enthusiastic in spirit, jealous in religion, magnetically allied in sympathy with millions of their kindred in the West Indies and their native Africa to constructed negro nationality, their destiny is to anything, but preach she must. Then, as to talk It was elipped from the Aurora of the Valley and easily read in the ascending "Stars of the Union."

What, then, of the Indians? Can they be exceptions to the circling law of nations? Are they not human? Have they not ambition lofty, on their own

philosophy of events—the same that has blusted other races and nations. Their devices eareer will yet be travelled by the psychometic historian of our own century, revealing to an actoniched world a departed glory to be rekindled in their native forests. Debased as they are by the vices of the whites, they are yet unconquered and unconquerable. So long as a race is heroic in spirit, there is no conquest for it. Death but returns the braves to re-light the fires of nationality. We the "lords," in our turn, shout "extermination!" as our soldiery shoots. But the shout and the shot touch the heart of the American people at home. tion. Piling injustice upon the rocks where we murder, to be the monuments of our disgrace, we turn away from these offerings of blood to our Moloch of Rapacity, heart pale and sick, to note the destruction that deservingly reacts upon us. Accustomed as we have been of late to war, the Western style of killing men, women and children, as hunters do game, causes us to vomit up the bile of lust, long blackening our moral stomachs. We are beginning to repent of a stupendous sin!

When we conclude there is no remedy for the poor Indians because they have never been redeemed, by our Christian systems of education, we concede that the church we fight is worthy of support! When we see bigotry, superstition, hypocrisy, war, sensuality, to be the legitimate results of our church system among civilized society, what might we not expect among savages? Why, just what is apparent-lecherous agents, injustice, vices and their concomitant diseases, poverty of the injured party reduced to abject beggary, and bitter hatred to the whites. The fruits show that our civilization, as a political and religious system, is a failure-not the practicability of saving the Indians. The fault is in ourselves, not in them. Since the peaceful days of William Penn, we have tried no other experiments with the Indians than church pills, church priestcraft, church monopoly. We have preyed like vultures upon them. No wonder they are exasperated and strike against us with a desperate clutch at our throat, saying, " Pay us what you owe us!"

One night, after an earnest inquiry in our mind, "What shall be done with the Indians?" we were visited by a peaceful Indian spirit, who answered to our query in substance as follows:

"The Indians of the spirit-world sense the moral consciences of the whites just as readily as they once did the track of the game in their earthly hunting-grounds. Their consciences are marauding and bloody, engendering a like condition among the Indians. As our interests are mutual with yours, never can we be at peace with each other and with you, or be tamed by your civilization, until you foster the spirit of peace in your own bosoms."

We saw at once the moral truth of his message, in the light of psychology, that our wars, our discords, our social corruptions, are the primal causes of the Indian cruelties and miseries.

How forgiving, how faithful, how health-inspiring, are the Indian spirits who return to us! Spiritually they are our positives, rendering good for evil. How unlike the treatment we have given them! Surely, Spiritualists, above all other people, should defend the Indians. We have some faith in President Grant's policy of sending the band of peace-making Quakers to win their slumbering affections. Let our weapons of conquest be the arts of peace, of song, of industry, of invention, of justice, of spiritual enlightenment.

Let the Women Keep Silence in the Churches.—Paul.

The irresistible tide of human progress is sweeping antiquated errors into the ocean of oblivion, and timehonored precedents, whose only honor is their age, cannot resist its onward course. Note how timidly some of our orthodox brethren accept the inevitable:

The question of licensing women to preach in the at the preacher's meeting, in New York, last week. The Rev. A. McLean, spoke in favor of the widow Van Cott. He answered what had been said against her personal appearance and habits. As to the puffs in her It would be nothing new in human history, should hair, of which so much has been said in the papers, he and her deceased husband had requested her to wear her hair so: yet, if these puffs were a grievance to her pious friends, she would do up her hair in some other form. Indeed, she would make any concession for Christ's sake. She could accommodate herself almost about her wearing a silk dress in the pulpit, he would testify that she had not a bit of silk upon her person when she preached in his church. Some had thought that her elevated position when addressing her congre-

THE SPIRITUALIST.

HUDSON TUTTLE, † - - - - EDITOR. H. O. HAMMOND, † - - - RESIDENT EDITOR AND BUSINESS AGENT.

E. S. WHEELER S AND A. A. WHEELOCK, | COR. EDS AND TRAVELING AGENTS. GEORGE A. BACON. - - - EDITOR AND AGENT

EASTERN DEPARTMENT. THE AMERICAN SPIRITUALIST PUBLISHING CO.

CLEVELAND, O., SATURDAY, JULY 3, 1869.

"RESOLVED, That we are Spiritualists, " and that any other prefix or suffix is calculated only to retard and injure us."

EXTRAORDINARY PREMIUMS!!

AMERICAN SPIRITUALIST.

A Premium to Every New Subscriber! A Premium to Every Old Subscriber who Renews.

The ordinary premiums offered by Spiritual and other papers are an imposition upon their readers. We propose a practical reform in this matter. We have no right to buy pianos, melodeons, watches, sewing-machines, brass saddles or tin bumble-bees, with the money received on subscriptions, to give eway to certain individuals; but we have the undoubted right to KNLARGE THE SPIRITUALIST

to the size of the Banner of Light, within a few weeks, (without increase of price,) and thus embody a legitimate and desirable premium to every reader. How soon that will be, depends upon how soon you and other patrons get us one new subscriber each.

ful history; it would be a misuse of space to repeat the heroic | visible through the garb of metal. The boiler is tested at record here. Commencing without capital or subscribers, or a forty pounds pressure. We see the index move at forty-two. dozen friends whose confidence in its success outweighed their and the steam escapes to restore the necessary equilibrium. doubts, it has already attained a fair circulation and a desirable position among liberal journals. This result has been reached by the earnest industry of its originator, (whose healtle has been impaired by unceasing application and anxiety,) and by the generous aid of friends, some of whom are now his co-workers in an especial sense. It has universally been supposed that several thousand dollars must be sunk in order to build up a paying business for a Spiritual journal, and ordinarily the supposition is correct; but the course of THE AMERICAN SPIRITUAL-18T shows that other than monetary requisites are first in importance, and that size is not necessarily the synonym of merit or the evidence of success. A studious endeavor has been put forth to keep within the law of growth-to limit proportions and expenses to past and probable income. Once we were deceived into weekly publication by fair promises which never will be more than partially fulfilled, and once our zeal led us to prematurely undertake the same.

Apparent prosperity has its disadvantages. Recent improvements have led some patrons to believe that there is no longer especial need for persistent effort in behalf of THE SPIRITUAL-187—that it is not so necessary as formerly that persons should be urged to subscribe, that every dollar should be paid as soon as due, etc. Friends, these improvements, made for the purpose of giving you a better and handsomer sheet without increase of price, have not been paid for out of the receipts of the paper, but the Company has advanced the money, believing that its efforts would be duly appreciated, and lead to still greater exertions on the part of the readers.

Very few new publications can afford to be entirely frank with their patrons, that is, to exactly answer their interrogatories as to present financial standing, immediate prospect, and so on; and, usually, the more pressing the need for support the more dangerous is it to make known that need. Not so with THE AMERICAN SPIRITUALIST PUBLISHING COMPANY.

"Getting Down to Business."

There's nothing like it! Within the next month we want our subscription list doubled, and two of the enlarged pages filled with first class advertisements. This sacrifice of health and strength must be stopped. The evidences of support that the past month has brought, are a reasonable assurance that the thing can be accomplished. Reader, get a new subscriber to-DAY; that friend who has borrowed THE SPIRITUALIST so often of you, ought to subscribe. Who will do the most to hasten the advent of the enlarged journal?

Brother Baker.

We regret to learn that the health of Joseph Baker is very poor. For many, many years he has stood in the vanguard of reform and done valiant service for humanity. The spirit is still brave, but the flesh is weak. His private letters to us are characterized by enthusiasm tempered with serene resignation.

"THE IDEAL ATTAINED."-Hannah M. Prentice sends a basket of delicious strawberries—a new variety appropriately termed "The Gem." Plants for sale. Address, Warren, Ohio.

Force of Ideas.

How often do we hear it said in derision, this or that man is a theorist, a visionary, an idealist, and has no practical powers. Is this prevalent impression that the ideal is valueless, correct? Is the world of the senses the only world, and are the men of the yardstick and scale the only valuable portion of mankind?

If we look deeper into this question, we shall find that the ideal world is the real, of which the vaunted real world is but the shadow.

What are these realities? They are incarnations of ideas Look at the ponderous engine. Its bones are wrought of iron, its sinews are of steel, its vital energy is fire. How perfectly it performs its work! How wonderfully its parts are adjusted to each other! It is the very embodiment of reality and the practical. Yet, what would it be without the thought that NOW IS THE TIME TO GET SUBSCRIBERS FOR THE gave it birth? A mass of inert metal slumbering in the earth. Ideas have found expression in the length of that piston, in the form of those valves, in the polish of that cylinder, in the condensation of that steam, in the draft of that fire; and from those ideas the engine has been actualized. Whether it be placed in the hull of a ship to propel it against adverse waves and winds, or mounted on wheels to drag freighted cars with the speed of the wind, it resides in the mind of its arch-

Before the iron is mined of which it is formed, the machine exists in the mental world. The inventor plans and projects, and when he enters the shop, and, by his hands, builds after these plans, he but clothes, with iron, and steel, and brass, this ideal.

What this machine does, results from the amount of mind he imparts to it. So far as it represents his idea it is perfect, and so far as it does not it is imperfect. The idea is its Most of the readers of this paper are familiar with its event- | soul, which we discern when we examine its motions, clearly The inert metal has life, it is intelligent, it relieves itself when endangered! Mind has fashioned it; it retains the skill of the moulding hand.

> The picture exists in the mind of the painter before he places it on canvas, and often with a force and beauty, an exquisiteness of outline, a brilliancy of coloring, which shames his every attempt at reproduction. The statue exists in the mind of the sculptor before chiseled in marble, and how often does he revile the unyielding stone! The machine exists in the mind of the inventor before it is clothed in raiment at the shop and factory.

This is all plain enough, but in the higher walks of morality -what then? Vastly more. Not to the actualizing men belongs the honor of the grand achievements of history. It is to the idealists, the fanatics, we owe everything.

The spread of Islamism was the actualization of an idea. Mohammed, in his tent with only his wife, in the desert, surrounded by the awful and terrible sublimities of nature, felt the promptings of a spiritual presence, and he felt that "there is but one God;" all the idol worship of his people was vain, all their mythology childish. "There is but one God." He the first to receive the sublime knowledge of the grand unity of all things, he was the "prophet of God." Chadishah, his beloved wife, said in the simple, trustful, all-receiving faith of a wife, "I believe," and thus strengthened he went forth. What was there, against the bigotry, intolerance, superstition and ignorance of those who surrounded this plain, simple man, that bore him up, and in the end subjugated all adverse elements? It was an IDEA. "There is one God, and Mohammed is his prophet." That is a plain thought, but to that people and time it was a clean Damascus blade. It destroyed the old, and, like a whirlwind gathering force, it spread from people to people, and still rolls onward along the African continent, displacing the tenets of all other sects, not excepting those of Christianity. Beginning with the humble man in his tent in the desert, it now is received by 300,000,000 souls, or more than one-fourth of the human family.

A child is born to a poor carpenter in Nazareth, and so destitute are they that they cradle him in a manger. When the child matures, he becomes possessed with the idea of brotherly love. He scorns the inequality, injustice and shams of the world. He believes in the universal applicability of love, and that it is better to suffer wrong than to do wrong; to do as we would be done by.

We may ask, is there power in these? Yes, there is power enough to overturn a world, and resurrect a new and glorious race of angelic beings. Those ideas have worked through eighteen centuries, and are still at work with stronger force than ever.

There is this singular peculiarity about the men who first rcceive ideas—they cannot keep them. When the rising sun gilded the face of the Egyptian Memnon, he answered the light with songs; so, when the sun of truth gilds our mental horizon, we cry out at the beautiful vision. No sooner does the man perceive that he has a new idea, than he becomes impressed that he has a mission. It is not egotism, it is not a desire for notoriety. The same power which gives him the idea, fills him with an irresistible impulse to reveal it. He cannot conceal his light; he rushes forth to light the lamp of his neighbors.

He cannot be diverted. Wealth, case, comfort, home, wife, children, friends, the gentle amenities of life may plead,

poverty, disgrace, ruin and martyrdom with rod, fire and dungeon may menace, he rushes on to promulgate the new. He has gained an insight into the everlasting, the inscrutable, and his lips glow with the word with which he sets it forth. He controlled by the soft pleasures of this life? They are ephemeral. He proselyted? Never. In him the idea, for the first time since creation, has found a tongue of flame. It is no fault of his that he becomes fanatical, and over-estimates the importance of his treasure. The world gains by the equilibrium resulting from a thousand such. Stand aloof, men of the world, who cannot understand anything unless it is set down in dollars and cents, quarts and bushels. Stand aside, you are the freight, the dead freight, which such fanatics are to carry through; and the only possible use you serve is a retarding influence, which, out of kindness, we call conservative, by which you keep them in sight.

Personal.

G. W. Morrill, a well-known and worthy Spiritualist of Boston, called upon us, Tuesday, en route from Nebraska to his eastern home.

Warren Chase, veteran Reformer and Spiritualist, spent an hour with us this week. It is said that he will soon establish an agency in St. Louis, for the sale of Liberal books, periodicals, etc., and edit a Western Department for the Banner of

E. S. Wheeler is at present in Cleveland, (July 1st.) He returns improved in health and ready for calls to lecture. Address care of this office.

Dr. Newcomer has recently made large additions to his extensive, geological, mineralogical and conchological cabinet, at No. 200 Superior street. Among other late acquisitions, we noticed a fine specimen of lithograph stone, which competent judges pronounce of superior quality.

Dr. J. Worthington Stewart's city practice is increasing so rapidly that he has discontinued his regular visits to neighboring villages.

Our young Brother, Cephas B. Lynn, proposes to make another lecturing tour West, this fall. He will attend the National Convention at Buffalo. Since entering the spiritual lecture-field, Bro. Lynn has been eminently successful. May good spirits in and out of the flesh co-operate with him and all other conscientious workers. Societies give him a call. His address is No. 70 Chelsea St., Charlestown, Mass.

Mrs. S. E. Warner would be glad to make engagements to lecture in Ohio, Pennsylvania, or Western New York, during September and October next, and November and the winter and spring months, in the West. She wishes to speedily fill out her list of appointments for the next year. Those who desire her services will confer a favor by addressing her soon, at Davenport, Iowa, post office box 329.

Dr. W. B. Freeman, unconscious trance medium and healing physician, Columbus, Ohio, is doing a good work in his vicin-

Strawberry Festival at Milan.

Friday evening, the 25th ult., we visited Hudson and Emma, at "Walnut Grove Farm," Berlin Heights, and with them attended a Festival of the Children's Progressive Lyceum, at Milan. Attendance large; occasion pleasant, very.

Books.

THE REVELATION OF THE SON OF MAN .- By J. W. CHAMBERLAIN.

We have received a stout pamphlet with the above title, which reminds us of a hasty pudding made of unbolted gospel meal.

Lotus, Indiana.

The Friends of Progress of Lotus, Indiana, held their seventh annual basket meeting, on Saturday and Sunday the 26th and 27th of June. The speaking was by E. S. Wheeler, who gives a favorable report of the success of the gathering and of the general condition of Spiritual matters in that vicinity.

Richmond, Indiana.

The Spiritualists of this place expect to finish their Lyceum Hall by October, when a celebration will take place, for which a general invitation will be issued. The edifice is to be a good substantial structure, with stores, offices and halls under one roof—a Temple of Common Sense.

Washington, D. C.

At the close of a series of lectures given by Mr. E.S. Wheeler, from the east steps of the Capitol, an organization was effected by spontaneous action from the audience. Professor Doolittle of the National Observatory, was created chairman, with several vice-presidents. Having taken the name of the "Sunday Fraternal Conference," the assembly adopts the ten minutes rule and devotes itself to free discussion, but not to intellectual gymnastics and mental fisticuss.

Growth of the "Cause."

The "Missionary" force of the Ohio Association has been increased by the addition of one small Wheelock! Thus far, the efforts of the little orator have been in an "unknown tongue," but all parties anticipate the early use of the common vernacuand | lar and interesting communications from this new female speaker

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The Late Joseph Dixon-Reminiscences of a Remarkable Man.

Joseph Dixon, who died in Jersey City on Monday, aged seventy-one, was a remarkable, not to say extraordinary man. He made a machine to cut files before he attained his majority, learned the printer's trade, afterwards that of wood engraving, then lithography, and afterwards studied medicine, and in that connection became interested in chemistry, becoming finally one of the most accomplished and comprehensive chemists in the country. He was a thorough optician; and had no equal in his knowledge of photography. He took up the experiments of Daguerre in 1839, and was probably the first person to take a portrait by the camera. He showed Professor Morse how to take portraits by means of a reflector, so that the subjects should not appear reversed. Morse tried to get the plan patented in Europe. Mr. Dixon built the first locomotive, with wooden wheels, but with the same double crank now used; it caused a sneer at the time, but when it became demonstrated that a steam-engine could be run on wheels and perform the services of beasts of burden, his double crank was adopted. He originated the process of transferring on stone, now used the world over by lithographers. He originated the process of photolithography, and published it years before it was believed to be useful. By his process of transferring, the old bank notes were easily counterfeited, and it was to guard against the abuse of his own process that he brought out the system of printing in colors on the bills, and had the method patented, but never received any benefit from the patent, all the banks having used it without pay. Many of our readers will remember the original "red dog" money, and the present process used by government, for printing in colors, for which a large Dixon's, for which his patent had expired long before, and the present patents are therefore untenable. He perfected the system of making collodion for the phosystem for grinding the lenses for camera tubes. originated the anti-friction metal, that has been for a great many years known as "Babbitt metal," and he is the father of the steel melting business in this country. He originated a vast number of machines and processes of the plumbago crucible, as now made. He started the business in 1827, in Salem, Mass., and brought it in all civilized countries as a crucible maker, and his in the world. He was singularly self-reliant, never failed in his mechanical undertakings, even in the last, that of the great orchestrion, that occupied his time for nearly eleven years, but which stood before him perskill, patience and perseverance. He was self-educated.—N. Y. Express.

We suppose this to be our good friend Joseph Dixon. As in the case of Pierpont, the press forgot to add that Joseph Dixon was as remarkable as a Spiritualist as he was distinguished as a Scientist and man of affairs. His investigations brought him from Orthodoxy to Materialism and from that to Spiritualism. His many lectures abounded with the demonstration of his the Holy Spirits" wherein all were free to speak or hear. Like his other doings, his works in behalf of spiritual progress were too numerous to record. He was a friend of the Lyceum and did much to aid it. He was not without such eccentricities as any one of such force of character might be expected to have. His last invention was a musical one; his last study, harmony. Doubtless, in harmonious conditions in the tered movement and pliant flow, as the progress of the in the "humour vitreus," etc., etc.; Prof. D. of jugsupernal home, he renews his activity, and rejoices still in labor and usefulness.

Sensible Remarks.

The Cardington Republican speaks rationally of intemperance, as follows: Although facts and figures, his poor, paralyzed arms and withered hands from their worse for science; but hiding his head, like an ostrich in regard to intemperance and its cost are produced over our heads as a tale that has been often told. people have heard enough of that, and they see too much of it in the streets and saloons of our towns and villages. What, then is to be done? We can only say, let every one do, and say what they feel to be right; and leave the results to the inevitable law of progress. are not allowed to course the ring triumphantly, the world is much the loser. We can't force reforms, any more than we can force the development of the earth and the planets of the stellar world. The invincible marrow. To them, the reception of a new truth is a

hand of time and progress will slough off the present grossness of humanity, and man will rise from his bed of pollution and crime, and stand forth, adorned in the beauty and the dignity of a Divine Humanity.

Fixation.

When the poor Hindoo Fakir, as we are told, would give an ultra evidence of extreme religiousness, he conforms to his idea of righteous doing by raising his hands upward, and holding them aloft in that unusual manner until it becomes impossible for him to take them down. The joints become fixed, the sinews are ossified, and the muscles rigid and incapable of action. Then the Fakir has become a saint, and is admired and cared for by his fellow believers accordingly. There is a mental condition analagous to this awful self ruin of the Hindoo devotee; and the diagnosis of results in each case is correspondent. In the one, the bones, sinews and muscles become fixed, ossified, paralyzed; and in the other the mental faculties are stultified by bias, dogmatism and bigotry.

Bodily aptitudes and habits are the faithful representatives of possible spiritual conditions. Since Physiology and Psychology have joined hands in the labor of research, such discoveries have been made that advanced students are ashamed to call themselves other than anthropologists—students of man as a whole. The whole matter of constitution, temperament, etc., is found to decide the manner of thought—the spirit working through the medium it has, as best it may, according to amount is paid to patentees, is the old process of Mr. conditions. The constitution of the brain makes genius possible, intelligence subtle, the judgment just; or turns the poor mortal out to look upon the stars and human tographers, and assisted Mr. Harrison in getting a true faces, and the great problems of life, with the grin of He idiocy. The results of deformity in the body may be counteracted in part, it is true, for the power of habit may be set against that of organic tendency. This is the primal work of true educative culture. "Habit that do not occur to us at this moment, but he is most becomes second nature." It is all-powerful nearly, in widely known among manufacturers as the originator giving character to life. Not only does the constitution of the brain decide mental tendency, but by reacto Jersey City in 1847. His name had become known tion the mind moulds and makes the brain. If the mind be concentrated upon one idea exclusively, the establishment in Jersey City is the largest of the kind brain becomes prone to a certain form of action, and once habituated to that manner of motion, refuses to operate in any other order; hence the development of various forms of monomania. That which is true of fect at last, and still stands—a monument of his great one idea, is also certain in regard to any class of ideas, has been affording her friends opportunities for investior special manner of thought. Mental derangement gation of the most satisfactory character. A few months ranges from simple tendency, inflexibility and conceit, ago she was visited by her niece, Miss Florence Elson, onward to madness and hopeless insanity. Each of who is a remarkable medium. During the stay of this these conditions has its own state of the brain, which young lady, Mr. Paul G. Stanley, a friend of the family may have been the result either of physical or meta- and an investigator, brought to the house Prof. H., a

their own eyes saw; that philosophers should refuse to faction in regard to the phenomena, that the weight of investigate an obnoxious proposition; that ignorant, their evidence might awaken the interest of others of faith. He supported a hall he called "The Church of fashionable Christians should sneer at Spiritualism, is their class. The manifestations by movement of furnias natural as that the paralyzed limb should refuse to ture, by trance, by contraction of the arm of the memove, or the maniac to reason.

mination of will, has developed a mental bias which | though some of them were evidently chagrined, none renders all new conceptions unpleasant. The thought works in a groove, "and traveling often in the rut it makes," becomes to the healthy intellect, in its unfetrattling horse-car, on its iron ways, is to the swoop of the air-poised eagle. We may as well hope that the Hindoo shall be converted to a new faith; will abjure his caste, and at the request of Christian teachers drop | breath. Perhaps Dr. F. is correct. If so, so much the unalterable position, to engage in useful employments. that would seem sufficient to move the stones, they pass | The difficulty in both cases is alike. The force of habit has created a fixedness of muscle, or mind, as the case may be. The idea entertained thus inflexibly is no more made true thereby, than the Fakir becomes beautiful by austerity. Good sense would suggest tenderness toward these chronic incapables. We should We are all apt to have our hobbies and feel that if they teach with patience those to whom the dislocation of an own stupid prejudices—human barnacles, fossilized upidea is as the breaking up of an ossified joint; the farewell to an old belief, the rending asunder of joints and

crucial experiment, requiring re'creation of brain-fibre and body substance. The adieu to an old error, is a surgical excision involving actual waste of blood, and depression of vitality.

No wonder we fail to convince those whose faith and hope have alike become fossilized; whose brains are permanently depolarized, and fibrous with inaction The change of opinion we demand, in the name of facts and logic, involves physiological revolutions which are not wilfully or suddenly to be made. True religion is of the brain, bowels and liver; of the nerves and cuti. cle, as well as of the "preaching of the gospel" and the "power of the spirit." Ideas make the world! but they are a long time about it. Man is a digesting, as well as reasoning creature. Gradually as the breath of spring starts sap in the frozen bulb, so the steady light of truth and heat of love thaws the frozen souls of men. The clod-like brain becomes sensitive throughout by magnetic sympathy, and by gradual, purgation "old things pass away and all things become new." Science assumes that the body renews itself once in seven years, and he who has imagined he had "changed his mind" sooner than this, will find that he is in constant danger of "back-sliding." "Ye must be born again," and nature takes time to gestate. The world will not be convinced out of hand; will not be reformed suddenly, sweat as we will!

Spiritual and material reformation complement each other, and are inseperable concomitants. Only highly organized natures can assimilate the noblest forms of truth. "Pearls before swine;" none the worse for the incorruptible pearls; nothing to harm the pig; but alas! for your loss of the fine and beautiful. However, we must "out with the truth." and rest confident that It will make its own way through bolts and bars; through thick walls and thicker skulls, until it reforms all things in harmony with itself. Whenever a truth is known, the time has come to speak and demonstrate it. Yet we must bear its rejection without irritation, wisely remembering that time is an element in human affairs, and material conditions needful precedents of spiritual unfolding.

Facts versus Conceit. Mrs. Blackbourne, of Boston, now a resident of Heidelberg, Germany, is well known as a Spiritualist, and physical causes, perhaps of both. very celebrated physiologist, Prof. D., a well known That men of science, so-called, should deny what chemist, and Dr. F., a noted physician, for their satisdium, by clairvoyance, or by automatic writing, were The force of habit; the influence of fear; the deter- perfect. The tests were absolutely undeniable, and of the witnesses dared dispute what the senses of all had recognized. But the next day, when called upon by Mr. Stanley, they were unwilling to admit the facts they had seen. Prof. H. talked of headache, of fibres glery, etc., while Dr. F., by note, politely declined further observation, "as such phenomena, if real, would overturn the whole fabric of science;" thus summing up the opposition of some Scientists to Spiritualism, in a from the hunter, will not save his convictions from overthrow, or half science from enlargement! Spiritualism is to enlarge the area of inquiry, disprove the assumptions of dogmatists, and make Science a possibility, by establishing in the minds of mortals a positive knowledge of the two hemispheres of human life and action—the reality of the spiritual, as the actuality of the physical. The world will overtake its teachers, who must move on! or be left behind, monuments to their on the drift-wood of the tide of time, piled on the shore of history, to tell the dismal fate of those who so far forget God as to undertake to rule facts out of the universe, in the interests of a foregone conclusion. §

THE RESIDENCE OF THE PARTY OF T

A Remarkable Circumstance.

form;" as the following circumstance, that occurred in our of crime or insanity, there have been fifty of other denominacity one day last week, illustrates: A lady who was a total stranger in our city, arrived here on the cars, and from something unaccountable to her, she was impelled to remain. As it was nearly noon, she took her course up into town, under the lievers; nor is there a sect or deflomination, calling themselves impression that she had an important message to deliver to | Christian, that respects and lives up to the teachings of Christ, some one at some place, she knew not whom or where. About as the Spiritualists do. It is true they do not reverence holy the usual hour of holding the daily prayer-meeting at Green's | days, but believe that whatever is wrong to do upon Sunday late liquor saloon on South Marion street, she stepped into the is wrong to do upon other days. They believe, as Christ room, and when there was a pause in the exercises, she said: taught, that the "Sabbath was made for man, not man for the "I have a message for some man in this crowd;" and she went | Sabbath." "Con Denser" condemns, in unmeasured terms, the around the first room and examined each male face in it, and | Children's Progressive Lyceum, of which for the past six years not recognizing the countenance impressed upon her mind, she went into the next room-paused in front of an individual flags and drill in their beautiful wing movements and gymnasextent of the message—a mysterious recognition—an admoni- fife and drum has never been heard in its meetings, but its tion to perform a simple duty. What appears to be most strange is, that when this strange lady made the announcement of having a message for some man, this same individul says he instinctively tried to hide himself behind a man who was standing in front of him-feeling that the message, whatever it might be, was for him!

We have only to add that the recipient of this message has obeyed the command, and is now happy in the belief that his burden of sin has been removed, and he hopes to live and

die a Christian .- Richmond, Ind., Telegram.

Reply to an Article in a Philadelphia Paper.

BY M. B. DYOTT.

If "A Con Denser" would know "what good Spiritualism has done," let him go to the death-bed of the Spiritualist and witness the calmness and composure that characterizes the scene. Spiritualism has robbed death of its sting, transformed the "King of Terrors" into a white winged angel of mercy, has illumined the "dark valley and shadow of death" with a brilliancy of which the Spiritualist alone has any conception. It has encircled the portals of the tomb with flowers of immortal beauty, and opened to our enraptured vision an endless progressive life beyond the silent river. I demonstrates the fact to the patient, honest, unprejudiced investigator, that life beyoud this primary stage of being is a reality; that it is not an endless, monstrous psalm singing, miserable abode for lazy believers, but that it is a natural progressive life; that its fields of investigation and enjoyment are as diversified and limitless as eternity itself; that heaven and hell are conditions of the mind, and are located just where the beautiful Nazarine Jesus said they were, "within your own souls." It benefits humanity by inculcating individual responsibility; it demands restitution or compensation for violated law, whether human or divine, and admits of no escape from the penalty which is the inevitable result of wrong doing-not wrong thinking or believing. It not only insists that the all-seeing eye of God is ever watching over our actions, but that the beloved guardians of our infantile moments are now as they were then, ministering spirits, and in the hands of omnipotent wisdom and love, are permitted and sent to guard and watch over us in our passage through this rudimental, this primary school of being. "Are they not all ministering spirits sent to minister to those who shall be heirs of salvation." "He shall give his angels charge over thee that thou dash not thy foot against a stone." If spirits are not permitted to perform these offices, why does the loving mother, bending over the cradle of her infant, begin so soon to instil into its mind a lie? Where is the mother that has not sung in holy devotion, to the charge with which she has been entrusted, "Hush my babe, lie still and slumber, holy angels guard thy bed." Where is the minister of the gospel that has not often stood over the couch of the dying and said angels are hovering around to waft the spirit home? If their union prayer meetings at Jayne's Hall, at the time the Rev. Dudley A. Tyng lost his arm and life, mean, when they said and published in the papers that the spirit of Dudley A. Tyng was in their midst influencing them (the clergy of nearly all denominations,) and assisting them in the work in which they were then and there engaged? Were they guilty of falsehood? If the spirit of Dudley A. Tyng was there, as stated, Why is the spirit of my father, mother, or friend not permitted to exercise the same privilege? Is God a respecter of persons? Are not His laws unchangeable? As to "Con Denser's" estimate of, and allusion to, a lack of mental calibre, and charge of insanity against those who have embraced the belief and knowledge of the Spiritualist, it is so obviously untrue that it is not worthy of notice, but as he particularizes one or two individuals, it may not be out of place to observe that, "if a distinguished jurist, of doubtful sanity," was a believer in Spiritualism, it is no evidence that it is no evidence that it is accepted by persons of ability and intelligence above the capacity of an idiot, or, at best, far below the measurement of his ("Con Denser's") standard of intelligence, which, of course, is of very great magnitude! and his unerring ability to determine the mental calibre of all who come under his observation, settles the matter beyond dispute. It is, however, a little remarkable that this insane jurist should have been offered, and urgently importuned, two or three times within the past year or two, to accept one of the most responsible positions within the gift of this intelligent and free people: a position which demands the clearest intellect and soundest judgment to fill it. It may be accounted for, however, by measuring the capacity of the citizens of the State of New York with "Con Denser's" infallible yard-stick, and deciding that they, too, are all fools, or of "doubtful sanity." That impostors, tricksters, deceivers, charlatans, and persons of infamous character, who were educated by, and in the churches, but were not restrained from wickedness by fear of their terrible fire and brimstone hell, nor by their splendid devil, -that some of these excrescences have endeavored to fasten themselves upon the beautiful garments of Spiritualism, is true; but if Christianity is responsible for all the abominations that have been perpetrated in its name, and under the cloak of religion, the blood of forty thousand men or gods would not purify it from its "filthiness." Bro. "Con Denser' says Spiritualism is reponsible for murder and other crimes. This, however, is based upon his bare assertion. We

in the past twenty years, and we venture to affirm that statis- for only thirty minutes out of the seven days of temptation, Truly "God works in a mysterious way His wonders to per- | tics will prove that where one Spiritualist has been convicted | and toil, and care, that was the message he had to give." tions. There is no belief that has ever been presented to the human mind for acceptance that possesses half the incentives to a pure and holy life that Spiritualism presents to its be-I have been the Conductor, because its members march with -went away a few steps-came back; and laying her hand tic exercises, to the sound of the drum and fife. If "A Con impressively on his shoulder, she exclaimed: "Thou art the Denser" has ever witnessed the exercises of the Lyceum, he man!—seek the Lord Jesus Christ!" This seemed to be the knows what he has written to be untrue. The sound of the members do march, bearing aloft the star spangled banner, the beautiful symbol of freedom, accompanied with appropriate music. Is it any more "filthy," any more wicked, to march beneath the fold of our country's flag upon the first day of the week than it is to march up and down the aisles of a church, bearing aloft the emblem of a murdered God? Yet this is done upon High Church days, and is called holy. Is it wicked and "God-defying" for a Sunday school to change the position of its members, to have them move their arms or feet in tune to the harmonious strains of music, and holy to march with drum and fife and instruments of death to the funeral of your military heroes, who have murdered their thousands according to law and under the prayers and benedictions of the ministers of the "Prince of Peace?" Is it wrong for our sons and daughters, our children, to pray to God for health and strength, in the only way that prayers are answered, by exercise? Are works sinful and words holy? But a short time ago, nearly every city in our land was filled with thousands of marching men, drilling and fitting themselves for the slaughter (the legal murder) of their fellow men, to the sound of the fife and drum, on Sunday. These things were done, sanctioned, commended, prayed for, and headed by the clergy of every denomination. Did not the God of Battles answer the prayers of the victorious army whether the battle was fought on Sunday or any other day? Are these things holy, right, and consistent, and the beautiful exercises of the Children's Progressive Lyceum "wicked-filthy?" M. B. DYOTT, Conductor of the C. P. L.

Cured under Spirit Direction.

ANDOVER, June 15th, 1869.

Editors American Spiritualist.

Through your columns I wish to make a statement of a case that has come to my knowledge of a most wonderful cure that has been made by the spirit of an Indian, who gave his name as Dr. Sharp, through the mediumship of Mrs. Charlotte S. Cory, of Conneaut township, Crawford county, Pa. He said he was a medicine man when on this earth.

Mrs. Barber, a well known and highly esteemed lady, residing at Barber's Corners, Ashtabula county, Ohio, had been ill about six months, and was treated by different physicians, both at home and abroad. All with one accord pronounced the case dropsy, except three mediums, who, under spirit influence, positively declared it was not dropsy but an enlargement of the abdomen through sympathy with the diseases of other local organs in the system, which we need not here mention.

Mrs. - said that Mrs. Barber would not be cured in Cleveland, where she was staying at the time, but said when you go home you will hear of a medium in that vicinity that will help you, and I can in no way give as brief an account of communing of different spirit circles in the spheres and their manifest influence through their own mediums in different parts of the country, as by sending you a copy of the letter they can minister to the dying, why can they not minister to written by the hand of the medium through whose organism the living? What did the various denominations who held the external application and magnetism were produced that healed the patient.

I, Mrs. M. D. Barber, recognize this as a correct statement of

my case, made this 15th day of June, 1869.

CONNEAUT tp., Crawford co., Pa., Monday morning, April 12.

MRS. BARBER-Much respected Friend: I write to inform you that I have been for three weeks influenced in your behalf. There is an Indian spirit with me who says he can relieve you of your present difficulties. He urges me by day and by night to come down to your house and thereby give him an opportunity of conversing with you. "Me's can's help you, pale face, if me's could get this squaw goes down there, but her's scares. Me's no scare, 'cause me's knows." You see my hand was controlled to write the last. If you have any faith I would come down Thursday or Friday if you send for me. Do as your judgment decides, and no harm done. CHARLOTTE S. COREY.

And now, Mr. Editor, as this article is more particularly connected with the healing department, I wish to call the attention of the public to Mrs. Spence's Positive and Negative Towders. In the month of April I had a severe attack of inflammation in my eyes. I did not get any permanent relief for nearly three weeks. One evening I was alone in my room and was suffering intense pain in my eyes; an impression came to my mind to take two of the Positive Powders and dilute them in a half a tea cup of warm water, wet a bandage and bind it on my eyes. I did so. In the morning the inflammation had subsided, and only two more applications were used before my eyes were well cured. Hoping the readers of your paper will profit by my experience, I remain

Yours for Truth,

MRS. S. M. THOMPSON, 161 St. Clair Street, Cleveland, O. P. S .- All persons wishing the Powders, please remember

The Rev. Mr. Cheney, of Chicago, who has recently been called to account by Bishop Whitehouse for his Low Church proclivities, said in his sermon on Sunnay last: "I could tell you of a clergyman, high in station in this very city, preaching to his people on the eve of communion-what? Not the great truth which that sacrament commemorates, but the duty of receiving the bread with hands crossed, and of carrying it to the lips without touching it with the fingers! With a congrega-

am still agent for them.

challenge him to an investigation of the record of crimes with- | tion gathered, to whom he could speak the word of eternal life

BOSTON, MASS., SATURDAY, JULY 3, 1869.

GEORGE A. BACON, - - EDITOR & AGENT. .

P. O. Address, Boylston Market, Boston, Mass. Friends having letters or communications for this Department, will please forward to above address.

Jubilee Week in Boston.

Now that this memorable occasion is over and has become a part of the history of the times, we may perhaps be permitted to briefly glance at its morale. Nothing new, of course, can be offered after what has been said by the press from one extremity of the country to the other. Its novelty, origin and extent; its commemorative significance; its picturesque effect and psychologic influence; its Titanic proportions; the vastness of vocal and instrumental employs; the harmonic character of the performers; the enthusiasm which it awakened; the inspiration occasioned by the aggregated volume of sweet sound; the degree of perfectibility of its various parts, and the general completeness of the whole; in short, the whole affair, from conception to finale, has been eloquently dwelt upon by the papers everywhere. Even the religious press, in this vicinity, have vied with each other in depicting its details, its scenes and successes. The descriptive powers of hundreds of gifted reportorial pens, from far and near, have been taxed to their utmost in translating the glories of this musical poem, the representations of which were attended by the most honored citizens of our country.

Unstinted praise from all parties has been justly bestowed upon the originator and the public-spirited committee who had charge of the business arrangements.

We extract the following account from one of our exchanges, mainly for its pertinent allusions to the truth of our distinctive philosophy, for say what they will, Spiritualism is bound to crop out in spite of all attempts to keep it under. After speaking of the presence of President Grant, Admiral Farragut, and a retinue of foreign ministers, Senators, Governors, and other dignitaries, of the noble-looking old man, whitehaired, poet-faced Ole Bull, of Madame Parepa-Rosa, wearing the national colors and buoyant with the spirit of the hour, of the untiring perseverance of the proprietor of the Jubilee occasion, P. S. Gilmore, whose appearance was everywhere the signal for tumultuous applause, as well as many others—the account goes on to describe the thrilling effect of the famous Anvil Chorus, in these significant words:

"We could but hope that poor Verdi, after his life of pain and struggle, was looking down with pleasure upon this reproduction in a new world, and on an unheard-of scale, of his daring instrumentation."

Again, when President Grant was led forward, and bowed his simple acknowledgements from the platform to the applauding multitude around him, the account states that this was "the culmination of the jubilee. The central figure, the great Peace-maker, stood in all humility in the midst of the scene his words and acts had evoked, each State symbolized in fraternization around him-"no star undimmed"—his own inspired motto, behind him, and before, at the farther end of the decorated vista, the angel of peace descending, and the dove with the ofive branch following in her beneficent pathway. The occasion, the scene, was eloquence, the most solemn, the most affecting. Words had been trivial and impertinent. Cries of joy, tears even, were inexpressive. One expression, and one only, could satisfy the full heart. And when the country's beloved song, which had followed the torn flag from Pittsburg Landing to the heights of Chattanooga, the lurid shades of the Wildermess and the Appommattox Court House, arose from tens of thousands of swelling voices, above the hosts of the orchestra, the beating drums, and the pealing organ and the cannonade, it was felt that music alone could interpret the grandeur and significance of the hour. And when, as the conductor turned to receive the ovation of the great audience, a sudden burst of sunlight fell upon his head, as a gloly from on high, it scarce needed any stretch of the fancy to imagine a etill greater host of the departed bending over us their approving influence."

Boston may well rejoice in having inaugurated and successfully sustained a munical carnival which all things considered has no equal in history; and in behalf of a cause which more than merits all that can be done. Its object was to commemorate the return of peace-than which no subject is more worthy of grand demonstration; but do our readers everywhere feel that we as a nation are securely basking in all the elements of peace? Is the animating cause of domestic strife effectually removed? Is our treatment of the Indians calculated to promote peaceful relations, or rather by way of retaliation to force them to take the "war path?" Are we settled upon the lasting principles of national peace and prosperity, with no slumbering fires of a revolution burning beneath or within? If so, 'tis well, and we are safe. Otherwise 'tis not well, and we are not safe.

The Effect of Christian Infraence.

In the Supplement to the Boston Traveller of June 19th, a month after the meeting to which it alludes took place, under the head of Free Religious Association, the wife of a country clergyman has a letter full of stale platitudes and unworthy inuendoes, which she doles out for the special benefit of Rev. O. B. Frothingham. The letter is prefaced by two or three editorial lines, beginning in this wise: "We give room with pleasure to the following letter, etc.-" implying its full endorsement. This letter-ary dilution of criticism, consisting of one hundred and forty printed lines, is as withese, flippant and conceited a specimen as one seldom encounters; and coming from such a very respectable source, the home of sanctity, from a minister's wife, and he "a prominent elergyman-" renders it all the more graceless. She attended all the sessions of the above Association and the result was "intense disappointment." Expecting to hear something unusually good, she found the addresses with only two exceptions, "as poor in thought, as narrow in scope as they were bitter in spirit." Her particular and personal referenees to Rev. P. E. Abbott, because he preferred not to be called a Christian after the popular standard, to Col. T. W. Higginson for alluding to his Puritan ancestors while criticizing their faith and practices; to Mrs. Cora (Daniels) Tappan for being a spiritual medium at seventeen years of age, for her definitions, and hecause she has been married more than once; and to Mrs. Lucy Stone for advocating the necessity of properly educating mothers—her personal references to these parties are replete with assumption and affectation, in fact they partake more of the characteristics of a style a la blackguard than that of a lady. We simply eall attention to it as a specimen of the superior refinement of Chrisever those who are (happily) free from such gracious and benign privileges!

Woman's Progress.

Women gained two victories last week in favor of their demand to be put, in a business and professional light, on an equal frotting with men. The National Typographical Union, which was in session at Albany, resolved to recognize their unions, and to admit them to its own meleties where they had more of their own. The concession was extorted from the union by the inetimet of self-preservation, and it deserves no eredit for liberality in making it. It knew very well that if did and elearly recognize women companitors, they, in conjunction with the employers, would soon smash the union's concerns wherever either party should make a light. It trock enumed of discretion, and has undertaken to make friends of those who, if enemies, would be very dangerous. The recognition of women practitioners by the American Institute of Homeopathy, in this city, was prompted by no such selfish considerations. Having broken with the old traditions When they set up their actions, the new actions directors are not at all encumbered by such rubbish, and have no difficulty in accepting whatever justice and common sense present as right. One of the speakers at the convention dwelt with a tender emphasis on the service performed by woman in proclaiming the simple truths of this natural system of healing, and this sucecceding action on the part of the institution is but a merited recognitions of her high deserts. If any enrative exercise known in adequal to the character of woman in the capacity of a healer, it is that which has murderer, but the killing of Lincoln was an ad by in the work of dispensing its blessings - Braten Cimminiscealth.

Fine Feelings.

There are people who pride themselves on the presession of what it pleases them to call fine feelings, but the dead was accomplished, but who dare my fine Perhaps if we were all diligent to call spades spades, these same fine feelings would come under a less outline. mintie heading; but, as things are, we may as well adopt the softening glone that is spread over the whole of our language, and call them by a pretty name with the rest. People who present fine feelings are chiefly remarkable for the case with which they take officien it being indeed improvible, even for the most wary of accessin. Look at the well laid plan and then my, t their associates, to avoid giving unitrage in some shape, and generally when least intending it and must innercently minded. Nothing satisfies them. No amount of attention, short of absolute devotion, and giving them the place of human everywhere, note them at ease wit themselves or keeps them in good humor. As the worke temper always carries the day, and as fine feelince are only had tempera under amaher name, you very probably do apologize, and so the matter ends. Other people above their fineness of feeling by their crucifixion. impatience of pain, and the tremendous grievance they think it that they should suffer as others—they say, we much more than others. These are the people who are great on the theory of mervious differences, and who maintain that their erwardice and impatience of pain means an organization like an Applian harp for sensibility. The coldest part of the business is the sublime contempt these semitives have for other persons patience and endurance, and him much mine refined and touching they think their own puerile sensibility. But this is a characteristic of humanity all through; the manquerading of evil under the name of good being one of the raddest facts of an imperfect nature and a confused system of morals. If all things showed their faces without disguise, and if spades were always called spades, and not softened down to agricultural implements, we should have fine feelings placed in different eategory from that in which they stand at this morment, and the world would be richer by just so much addition of truth.—Nuturday Review.

Orthodox Balvation.

The sectarian theory of salvation is indebted to the mythology of the heathen world for its existence as a philosophy, and can be found in the doctrine of the Metempayehonis or transmigration of souls, as advocated by Pythogarus, who flourished before Christ 5% years. and which is mest beautifully delineated in the sixth brook of the Ameid of Virgil. The hope of reward and fear of punishment are the two great levers that have, for centuries, swayed the masses, and will continue to exert their powerful influence until the scales her judgement. Enddenly my hand dropped, and he of superstition fall from the eyes of ignorance, and strange influence ecased. The gentleman informed ne man, rightly informed, can give an intelligent reason for that his home was in Wohnrn, Mass., that his wis the faith that is in him. To believe now, in this ad- owned a property there that he was desirous of turing vanced age of the world, that development has nothing into a water curing establishment, that she objected, and to do with determining man's action, and that the choice | that his health was failing, and he should take the atof such is with him, is too great a measure of creduli- vice and proceed home at once. This all to me was tian influences upon the wife of a Christian minister, ty to ascribe to human beings, and its refutation is extraordinary and new experience. I never had see not worth the time expended id effecting it. The doe- the man before, and never had even heard of the rift. trine of rewards and punishments can be traced fur- science of payschometry. At that time I seemed w ther back than the birth of Christ, as well as the pre- hear the words and was involuntarily made to use cepts which he inculcated, which shows that salvation | them, but at subsequent experiments, the characteristic was the legimate result of such a dogma, as well as the and past life experiences seemed to flow into my mini

> his birth, and it would seem that he gave credit to it, gift. Yours etc. Thos. Dank when he sold to the Scribes and Pharisees, "Ye generation of vipers, how can ye escape the damnation of hell? He said his mission here was to do the "will of Him who sent him." The doctrine of Free Agency gument might be against it, yet all belief, is for itmade man responsible, not only for possibilities, but Dr. Ben Johnson. for impossibilities; for it required that man was re- ... The ancients believed that each body possess responsible for his development, but Christ, the great three ghosts-to be released on its dissolution, the most moral teacher, healer, who had more sympathy for at once emigrated to the region of Pluto, the minis man's nature than most men, generously offered himself, ascended to the skies, the umbra or shade still was not, however, without the Maker's decree, as a "ran- dered on the earth; meaning that there are for som for many." All His teachings while here tended principles in man, and this their destiny: the feat to the one chief end—the salvation of man from the to earth; the ghost to the tomb; the soul to hades, "wrath to come." This is borrowed from the ancient and the spirit to heaven." - Walter Cooper Deady. ideas of propitiation by sacrifices among the Greeks and Romans, taught by the Therapeuts of Alexandria, and eredited by the disciples of Christ. So Christ became the great scape-goat to bear off on his own shoulders the accumulated sins of the people; for while talking with the multitude he keeps before their minds that he must be betrayed and crucified, and while at supper with his disciples, he even points out his betrayer. Now, of course, in the nature of things, good always results from the wickedness of man, however much we may condemn the doer, which is a part of the great plan of progression Booth was nevertheless

mounta of which slavery work its douth him. By 4 this case of Chirist, we may condemn I warren se a st lain, true who will may that he was not a yord with partireming his part after it haven requalatly rehoused to him by the From of Man?" It may be that here Tiest hours acrown mentaling of enterpression commission if if Christ was to Interpret, this villain was and chromby bring it admit? The great plan of entration was you freeted, and man was sured. Can we receive that A be dan had failed to perform his part, none one day would have taken up his one, and gestimmed it? The considering was to be accomplished in the way it was tout, unlike all wher martyre, Christ printed out he you have a heart, that I what should receive a words continuely? By me means; I what was the man through where instrumentality the world has been released and ransonmed. As exertainly as examin much have ellen, an remale fuller conditions; an around in the record of the air-vitorations of the tympanum of the ear-me me mound can exist without all those conditions are bu filled—an the condition of advation was the condition dependent upon the inher conditions—the heterys and

The entherings of one man, if destined to his on his crime for the natration of the many, are as the compact isom of one grain of early units the early upon old wante adverse. Althorough the elementers of divines has ye trayed in vivid coloring the almost untold nutoring of the redocument, yet what is that in everywhere is in everlasting turnsents of the damased in the lake of he and trimetime. Let the text of xympathy man to five, let man rejectes with the ferries of gladnesse; let out grand tidings he preclaimed upon the home tops; ha all the sine and finithes of weak human nature has heren atenued for by the Hon who was prepared by he father who "doeth all things well." R. F. B.

Commerciality

On reading an article in a recent number of you valuable paper, I throught a little experience of my on might be interesting and find a place in the Apertunia

Being in Protein about the year 1850, and nonewia interested in the phenomena of Epiritualism, I called a a riving where the Eer. John M. Hear and some then advertised to meet investigators. Upon opening he down a gentleman met me; holding my hand he at me considucted me to a seat saying, "the spirits sent pu here." I sented myself faring him; at once mysenter, my right hand was raised to his head, my fingers musning his forehead, and to my astonishment I was not to talk to him in a manner unaccountable to me, finally, telling him that his health demanded his immediate a turn home; and that in the matter that was in dispute between himself and his wife, he must be governed by decree of damnation. At various times I have had prophetic utterance This philosophy was received with greater force after toward many individuals; but do not now practice the

> "A belief in the apparitions of the dead emil become universal only by its truth." Although all m-

MOTICES OF MEETINGS.

Tag Second National Convention of Children's Progressia Lycewans, Euffalo, N. Y., Beptember 2d, 1869.

NATIONAL CONTRITION. - The Sixth Annual Meeting of the American Association of Spiritualists will be held at Kremit Hall, Buffalo, N. Y., commencing Tuesday, the list day of he gust and continuing in session three days.

The Spiritualists of Shehoygua county, Wasconsin, and our tiguous localities, will have a Grove Meeting at Plymouth, of the 10th and 11th of July Come, everybody, to thus " feat. table taries At a some Erry will be present. Committee

Sunday.

The very life of religion doth much depend upon the solemn observance of the Sabbath; consider, if we should but intermit the keeping of it for one year, what a height of profaneness would ensue in those that fear not God .- Archbishop Leighton.

The observance of the Sabbath! It is a high estimate to place the number of those who attend church as one in twenty-five of our population. They keep the Sabbath. What effect has the institution on the others? The saloons, gambling hells, faro tables and houses of ill fame do more business that day than any other one of the week. Wickedness now finds vent on that day because NO. 9 PUBLIC SQUARE, - NO. 9 PUBLIC SQUARE, amusement, forbid travel, endeavor to compel attendance upon the churches, and you drive men into supine inactivity, or the yawning hells of what are called pleasures.

Will the time never come when the self-constituted hierarchy will not cast its blasting shadow on mankind?

Much excitement now prevails in Pittsburgh, Pa., over the persistent determination of the Germans to celebrate the Fourth of July on the 4th day of the month, Sunday. They will wear no regalias, or uniform of any kind, but each man taking part in the procession will be designated by a ribbon of red, white and blue, tied in the button-hole of the coat.

The Daily Commercial says the street cars, livery stables, printing offices, glass houses, bakeries, etc., are to be stopped from all work on Sunday. At a meeting of the advocates of Sunday observance, a resolution was adopted requesting brewers, tavern keepers and bottling houses to withhold supplies to families each Friday and Saturday. The object of this is that no family may have any of the beverages on Sunday. A legal opinion was read by a gentleman who withheld his name, to the effect that all persons who did secular work on Sunday, except carrying the mails and such works as are of necessity, were liable to punishment for breach of the Sabbath laws.

A gentleman suggested that it might be well not to begin the enforcement of the law until the Germans had their Fourth of July celebration!

EDITORIAL NOTICES.

SAFE, SURE, SPEEDY and PERMANENT CURE

Of Diseases, Weaknesses and Infirmities, by Dr. J. Worth-INGTON STEWART, at 157 Erie street, Cleveland, Ohio, where he may be found all the time, Sundays excepted.

Diseases and Maladies cured that are considered hopeless.

ADVERTISEMENTS.

SPIRIT LIKENESSES.

TTOW TO OBTAIN THEM; Philosophically Considered. A Pamphlet of near fifty pages, by M. MILLESON, Artist for the Summer Land. Sent to any address, post-paid, on receipt of twenty-five cents. Address "M. Milleson, Station L., N. Y.," or "Hon. Warren Chase, No. 544 Broadway, N. Y.

ALAIRVOYANCE and Healing by the Laying on of Hands. U Miss S. A. Boyd still has her office in Room No. 22 Hoffman's Block, Cleveland, Ohio, where she is prepared to give sittings and administer treatment.

MRS. J. C. DUTTON, Clairvoyant Physician, No. 2, Public 1 Square, East Side-17 Fulton street, West Side.-Mrs. D. while in the clairvoyant state examines patients, discovers the nature of their disease, and prescribes proper Homeopathic, Botanical and Electro-Magnetical Remedies. Having an experience of cleven years, Mrs. D. never fails in curing Catarrh.

Mrs. D.'s Ague Specific will cure the worst cases of Fever and Ague in one week—sent to all parts of the country on receipt of \$1. Special attention given to the diseases of women. Magnetized paper sent to any address on receipt of \$1.50.

PSYCHOMETRY.

MRS. S. R. WATERMAN, box 4193, Boston, Mass., Psychometer and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5; add four three cent stamps. Send for a circular.

R. M. SHERMAN,

CLAIRVOYANT PHYSICIAN. This wonderful Clairvoyant U Healing Medium is now prepared to examine and prescribe for the afflicted at a distance. The assurance he gives is his wonderful success in the past. He will diagnose disease in person, or by letter. Applicants will give name and residence of patient, and enclose one dollar and a three cent stamp, to insure prompt attention. Address Granville, Licking Co., O. Good references given when reugired.

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MORE GREAT CURES

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS!!

ASTRIMA, CATARRII, NEURALGIA, BLOATED BOWELS.

South Williamstown, Mass., Oct. 25th, 1868.

PROP. SPENCE - Dear Sir: Whenever I hear of a hard case of disease, I go and leave the POSITIVE and NEGATIVE POWDERS and urge them to try them. I did this with Rich'd Estes, our neighbor, a man 75 years old, who has had the Asthma rising 40 years. He also had the Catarrh and the Neuralgia, and was badly bloated across the bowels. He commenced using the Powders on the 10th of this month, and on the 15th he declared himself perfectly free from Asthma, and all the above mentioned ills. His wife told him she did not think he could live through the coming winter; but she says he now cats and works as well as ever he could, and sleeps like a kitten. A harder case of Asthma is seldom known, as all who know him will tesify. Yours truly, Mus. MARY E. JENES

ERYSIPELAS.

Manchester, Mass., Feb. 9th, 1869.

MRS. SALLIE YOUNG.

PROP. SPENCE-Dear Sir: A year ago last June I had a swelling just above my ancle, and every one that saw it said it was Erysipelas. In a fortnight it became a sore, and from that time for fifteen months I was hardly able to go about the house. As I take the Banner of Light I had read about your POSITIVE AND NEGATIVE POWDERS; and thinking they might reach my case, I sent and got a box. I had had, before taking them, eleven sores in that fifteen months, and another was nearly ready to break. Before taking them three days, the sore began to disappear, and, after using one box, was entirely well. I have taken over two boxes, and can now walk as well as ever I could. The swelling is all gone. I have nothing to show but the scars.

FITS, CATARRII, DYSPEPSIA, NEURALGIA, LIVER COM-PLAINT, CHRONIC DIARRIGEA.

Yours truly,

Albert Frost, of Bucksport, Me., under date of Nov. 27th, 1868, writes as follows: "When I first told the people here about the POSITIVE AND NEGATIVE POW. DERS, they laughed; but now they are getting excited about them, and the Doctors and Apothecaries want to get hold of them. A lady here who was troubled with Fits sent for one box, and they cured her right away."

I make the following extract from a letter written by A. S. Brainard, of North Manchester, Conn., Oct. 18th, 1868: "Mrs. Dart and daughter have been taking the POWDERS, the one for Catarrh, and the other for Dyspepsia and Neuralgia. They are about as good as new. My wife has taken them for Liver Complaint and Diarrhoa. She is now well. Mrs. Ames gave them to a child five months old, for Fits. It is now well.

ST. VITUS' DANCE, GENERAL PROSTRATION.

Winona, Minn., Sept. 25th, 1868. This is to certify that I have cured the following cases, and many others too numerous to mention, with Mrs. Spence's Positive and Negative Powders:

A young lady of St. Vitus' Dance, of nearly six years' standing, and given up by all other doctors. Cured by five boxes of POSITIVES.

A lady of General Prostration of the nervous system. Cured by one box of the NEGATIVES. Had tried every-JANE M. DAVIS. thing.

The magic control of the POSITIVE AND NEG-ATIVE POWDERS over diseases of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no nauscating, no vomiting, no narcotizing. Men, Women and Children find them a silent but sure success.

The POSITIVES cure Nouralgia, Headache, Rhoumatism, Pains of all kinds; Diarrhoa, Dysentery, Vomiting, Dyspepsia, Flatulence, Worms; all Female Weaknesses and derangements; Fits, Cramps, St. Vitus' Dance, Spasms; all high grades of Fever, Small Pox, Measles, Scarlatina, Erysipelas; all Inflamations, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; Catarrh, Consumption, Bronchitis, Coughs, Colds, Scrotula, Nervousness, Steoplessness, etc.

The NEGATIVES cure Paralysis, or Palsy, whether of the muscles or of the senses, as in Blindness, Deafness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoyd and the Typhus; extreme nervous or muscular Prostration or Relaxation.

Both the POSITIVE AND NEGATIVE are needed in Chills and Fever.

PHYSICIANS are delighted with them. AGENTS and Druggists find ready sale for them. Printed terms to Agents, Druggists and Physicians, sent free.

Fuller list of diseases and directions accompany each box, and also sent free to any address. Send a brief description of your disease, if you prefer special written directions.

Mailed, postpaid, on receipt of price. 81.00 1 Box, 44 Pos. Powders, 44 Neg.

1.00PRICE -1.00 22 Pos,& 22 Neg. 6 Boxes, 5.00 9.00

Send money at our risk. Sums of \$5.00 or more, if sent by mail, should be in the form of Money Orders, or Drafts, or else in Registered Letter.

OFFICE, 374 St. Mark's Place, New York. Address, PROF. PAYTON SPENCE, M. D.,

Box 5817, New York City. If your druggist hasn't the Powders, send your money at once to PROF. SPENCE, as above directed.

Concluded from first page.

on all, whether they will or not.

The unanswerable objection to shis doctrine is that we have no reason to suppose such a great change in character to occur at the souls atonemenent into another life. The use of this life would be small indeed,

All these various systems are found outside of Christianity as well as within its pale. It yields us nothing we cannot learn of the pagan nations.

escape or salvation is by knowledge. By knowledge privileges of government. salvation.

In Hindoostan we find the belief in salvation by a ritual based on faith, and many other dogmas wrought out by churchianity. Harie, a Hindoo devotee, saved his soul by dwelling in a thicket, and repeating the name of Krishna a hundred thousand times each day. of India, said: "Who even ignorantly sing the praises of Krishna, undoubtedly obtain final beatitude just as if one ignorant of the properties of nectar should drink it he would still become immortal." In the Vishnu Puruna it is written: "The repetition of the names of Vishnu purifies from all sins, even when invoked by an evil-minded person, as fire burns even him who approaches it unwillingly." Millions believe this doctrine, and by studying a book, musing on mystic themes, piercing themselves with red-hot irons, and crying

"Lord, Lord," expect salvation.

The cardinal idea of redemption in all races and ages has been to appease an august God, and convert his hate to love. The body as the bond uniting spirit to matter, was accused of the sin. It was the great evil he scourged and lacerated. The love of God with savage man is to be gained by works. He goes before his idol and lacerates and tears his flesh. The fakir suspends himself by hooks and slowly revolves before the fire. The monk retires to a cell, punishing himself by seclusion, fasting, flagellation, and tortures. The Catholic Probet with five murders resting on his brutal soul, receives extreme unction from his priest at the gallows, and believes himself elect for paradise. The · Calvinist convert under like circumstances, as in a recent instance, exclaims: "I hold the blood of Christ between my soul and the flaming face of God, and die happy, assured that I am going to heaven."

Prominently distinguished in this terrific engine of salvation stands satan and hell. Some authors have said that the Christian religion was based on immortality, it were better to say that it is founded on hell and a devil. The church can get on without a heaven, it can do without a God, has done without for a long time, but let it lose its devil and it falls to ruin. †

Ladies of taste, refinement, and delicacy, would no more think of going to the ballot-box than to the horse races.—The Advocate.

Well, we have seen ladies possessing all three of said graces, members of Christian churches for that matter, at horse races. It is a great mistake of the Advocate that all the taste, delicacy and refinement of the sex are confined to such women only as abjure all innocent amusements. Horse racing may or may not come within that class of amusements—a matter to be determined by the circumstances of the case. We will not argue that question here. It is the sweeping imputation of want part of the city. of refinement and delicacy against that large portion of the sex, who do not guage their ideas of womanly graces by the Advocate standard, to which we object.

But the point in the above extract we propose to DR. M. C. PARKER,

tion we are forced to accept one of the two following to Ballou, his sacrifice secured for man eternal life, by conclusions: Either that the principle of self-governsecuring the resurrection of the dead, who otherwise ment is a fallacy; or else that anything less than absowould sleep forever in the grave. Salvation is forced lute equality of sex and race before the law is unjust. We build our faith upon the latter conclusion. If it is right for man to vote, it is also right for woman, circumstances of age, citizenship and intelligence being equal. That many women do not care to exercise the pivilege is owing mainly to the fact that the tendency if in the end, virtue and vice, toil and sloth, ignorance of modern religious teaching has long been to crush out and intelligence are to be rewarded. The entire life the self-hood and individualism of the sex, and to make is an incomplete, preparatory aching for the mind to woman a mere dependent upon man. Even in the marcome, an integral part of it, a base on which it is riage service of the church, obedience is enjoined upon reared, and not an expressionless mock resemblance. | the wife but not upon the husband—as though they were not joint partners in the family compact. The most potent argument against chattel slavery was its tendency to crush out even the desire for freedom from Islamism is calvanism refined. Fate is absolute, and the mind of the slave. He was constantly reminded of election sure from the foundation of the world. The his helpless and dependent position, and taught the dubower of every believer is belonging in paradise, the ty of implicit obedience to his master, until he came to bed of every unbeliever is prepared in hell. Nothing regard that obedience as a religious duty. The fact in heaven or earth can change the falling of a hair. | that some women would shrink from the exercise of the The Brahmin and Buddhist have a very unique sys- | ballot, is no argument against investing the sex with the tem. It is not morality but knowledge that saves. The | right to vote. There are many glaring and growing spirit is taansferred from one body to another, in never | social wrongs which we believe will never be righted ceasing round. This is perdition, from which the only until we make woman an equal sharer with us in all the

he is saved from the turmoil of endless births or deaths; In the city of Boston, that hub of stiff-backed and goodness and purity avail nothing. They declare, "as stiff-necked Puritanism, there are, as we are reliably a lump of salt is of uniform taste within and without, informed, 20,000 women working at starvation prices, so the soul is nothing but intelligende." It is neces- 8,000 receiving less than twenty-five cents per day for sary to free ourselves from virtues as well as sins, for their labor. Will the Advocate say that these women the confinement is the same whether the chain be of have all the rights they want: Will it hold that they gold or of iron." The mind must be smoothed down, will be degraded if we give them a free pass in the by suppression of emotions and passions, and when world of work and thought wherever they have the free from joy or sorrow, good or evil, can be sure of es- power to stand—if we make them our equals before caping from the circle of transmigrations, to the bosom | the law? To this end we regret that we have not the of Brahma; then has the Buddhist Ahasuerus attained | co-operation of such journals as the Advocate, and of the religious press generally.—San Jose Mercury.

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notice more at length, is the assertion in substance, that MANUFACTURER OF ILLUMINATING PETROLEUM no lady of taste or refinement would think of availing M and Lubricating Oils. Office, 144 Seneca street, (leveherself of the ballot. In the consideration of this ques- land, O. 10-21

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